

Sunday School Lesson
Job 40:6-41:34
 by Lorin L. Cranford
 All rights reserved ©

Job: Power in Creation



A copy of this lesson is posted in Adobe pdf format at
<http://cranfordville.com> under Bible Studies in the [Bible Study](#) section

A note about the [blue, underlined](#) material: These are hyperlinks that allow you to click them on and bring up the specified scripture passage automatically while working inside the pdf file connected to the internet. Just use your web browser's back arrow or the taskbar to return to the lesson material.

Quick Links to the Study

- | | |
|---|---|
| <p>I. Context</p> <p style="margin-left: 20px;">a. Historical</p> <p style="margin-left: 20px;">b. Literary</p> | <p>II. Message</p> <p style="margin-left: 20px;">a. God's design, 40:6-14</p> <p style="margin-left: 20px;">b. The Behemoth, 40:15-24</p> <p style="margin-left: 20px;">c. The Leviathan, 41:1-34</p> |
|---|---|

What scares you? What animal scares you the most? In our passage God reminded Job of two of the scariest and most powerful animals imaginable in Job's day, the behemoth and the leviathan. Traditional interpretation has understood these as descriptions of a hippopotamus and a crocodile. But this is not certain. The names used for the two beasts do not mean either in Hebrew and the descriptions only vaguely fit. But this identity issue we will explore in the Exegesis section of the passage. What God did in His response to Job was to remind him of the awesome power that God had used in creating these monsters that scared people to death in that time. These were object lessons to the man who by this point was complaining to God about his situation.

It is these situations that remind us of certain basic principles of creation. God created us; not the other way around. God controls His creation; we don't control God. The Creator is not answerable to the creation; it works the opposite direction.

Western culture, since the Enlightenment in the post-middle ages, has conditioned us to expect a cause-and-effect principle underneath every event taking place in our world. The ancient Jewish world wasn't interested in such and didn't think in those terms the way Westerners do. The one question that did surface -- and is illustrated by the story of Job -- is how does my relationship with God impact the events of my life. For good happenings these must be God's blessings. With bad events, these must



express God's anger in punishment. This was the standard Jewish explanation and is dramatically illustrated by the probings of Job's so-called friends, Eliphaz, Bildad, and Zophar. But this explanation is rejected in the book of Job. Rather, the book opts for the view that the life that God created is too profound and complex to be understandable at every point. Life is often mysterious. In such moments what is called for is trust in God.

Nothing justifies humans demanding that God account for why some things happen to us in life.

I. Context

The background issues for the book of Job are rather extensive and complex. But critically important for more accurate understanding of the biblical text. Here we will endeavor to provide an introduction into some of the more central issues.

a. Historical

External History.

The compositional history of the book has to focus on a period of time. No author of the document is named. The book is **about** Job but not **by** Job. Thus issues of who, when, and where the document was written are not easy to determine, as noted in the article on Job in the *Eerdmans Bible Dictionary*:

Scholars remain divided, only in part by their understanding of the nature of Scripture, as to whether the book derives from the experiences of an actual person named Job or represents a folkloristic treatment of the common plight of mankind. The name Job is attested for Palestinian chieftains cited in the Egyptian Execration Texts (Egyp. ybm; ca. 2000 B.C.) and the Amarna Letters (Akk. Ayyâb; ca. 1350), perhaps meaning “where is (my) Father.” Other suggested etymologies include “opponent” (of Yahweh, or treated by God as such), from Heb. yb “enemy,” or “the penitent one” (cf. Arab. wb “return”).

The author of the book is not named; rabbinic tradition (cf. B. Bat. 14b) and some early Christian authors attributed the work to Moses. The apparent antiquity of the prose introduction (Job 1:1–2:13) and epilogue (42:7–17) is supported by details suggestive of the patriarchal period (early second millennium), e.g., Job’s personal offering of sacrifices in the absence of a priesthood or central shrine (1:5; 42:8), the reckoning of wealth similar to that of Abraham and Jacob (1:3; 42:12; cf. Gen. 12:16; 32:5 [MT 6]), and Job’s longevity (Job 42:16–17). Moreover, at Ezek. 14:14, 20 Job

b. Literary

One particularly important literary aspect in the book of Job relates to the original language text, as is noted in the *Eerdmans Bible Dictionary* article on Job.

The language of the book is perhaps the most problematic of any Old Testament work, largely because of the numerous rare words and unusual morphology and syntax. This is more often the cause of rather than the result of difficulties in transmission, as reflected in frequent variants among the versions. The difficulties stem in part from archaic or archaizing usages. Many scholars, noting the frequent apparent aramaisms, suggest that the work was composed in a nonstandard

dialect of Hebrew or that the present book is a translation from an Aramaic or perhaps Edomite original.

is mentioned along with the ancient heroes Noah and Daniel (Ugar. Danel). Some conservative scholars date the book of Job as early as Solomon (tenth century), while others favor the seventh century. Pointing to the poetic style, critical scholars generally place the final editing in exilic or postexilic times, primarily the fourth century.

Similarities between the book of Job and other ancient Near Eastern writings have frequently been noted. In particular, the Egyptian Protests of the Eloquent Peasant (ANET, pp. 407–410) and Admonitions of Ipuwer (ANET, pp. 441–44) and Akkadian Ludlul Bēl Nēmeqi (ANET, pp. 434–37, 596–600), Dialogue about Human Misery (ANET, pp. 438–440), and the Babylonian Theodicy (ANET, pp. 601–4) are comparable in content and/or form. Other works suggested include the Egyptian Dispute over Suicide (ANET, pp. 405–7), Akkadian Pessimistic Dialogue between Master and Servant (ANET, pp. 437–38), Hittite Tale of Appu, and the Indian legend of Hariscandra. Yet despite any similarities to or parallels with other ancient literature, the book of Job remains unique in its approach to the matter of human (particularly righteous) suffering.

About the best we can conclude with confidence is that the document assumed its form and content over a period of time with the finalized shape that we know coming at the end of the OT era.

Internal History. The time and place markers inside 40:6–41:34 are very limited, and are generalized references mostly to everyday life in ancient Palestine. Thus, we will treat them as they arise in the text exegesis section below.

Genre.

The challenges of literary form analysis have been helpfully described in the article on Job in the *Eerdmans Bible Dictionary*:

The book as a whole does not fit the standard classifications of literary genre. It has been likened, in whole or part, to the Greek drama, the parable or allegory (B.Bat. 15a), covenantal lawsuit (Heb. rīb), complaint or lament, and philosophical debate. It is comprised of various form-critical elements, including prose narrative, poetic lament (ch. 3), complaint (e.g., chs. 6–7;

13:23–14:22), hymn (e.g., 12:13–25; 36:24–37:13), and prophetic judgment speech (22:5–11). Wisdom forms abound, including proverbs (e.g., 6:14; 12:5–6; 32:7), rhetorical questions (e.g., 4:7; 15:2–3; 34:13, 17–19, 31–33), wisdom sayings (e.g., 4:10–11; 5:17–18), and appeal to ancient tradition (15:17–19).

Most often Job as a document will be labeled under Jewish [wisdom literature](#). But the style of wisdom writings in Job is quite different from that found in either Proverbs or Psalms. Bandstra, [Reading the Old Testament](#), has a helpful depiction of both the idea of “wisdom” and of “wisdom literature”:

Wisdom

A comprehensive term used in reference to the distinctive wisdom literature and wisdom outlook of Israelite, Mesopotamian, and Egyptian cultures; suggests a perspective on understanding the world dominated by the use of reason, a search for order, and teaching moral behavior. See [Chapter 14](#).

Wisdom literature

In the Hebrew Bible, those books of a predominantly didactic ([Proverbs](#)) or philosophical ([Job](#), [Ecclesiastes](#)) cast; in the Apocrypha, [Ecclesiasticus](#) and the [Wisdom of Solomon](#) belong to the didactic tradition of wisdom literature. See [Part 3 Introduction](#), [Part 3 Wisdom Literature](#).

Thus, Job leans toward philosophical wisdom in general.

Literary Setting.

The literary make-up of the book of Job is complex. The two types of material -- prose narrative and poetry -- form the basic organizing structure. The narrative prologue in 1:1 - 2:13 sets the stage, and the narrative epilogue in 42:7-15 sums up Job's experience. Between these two segments is a series of speeches written in traditional Hebrew poetic style.

The contents can be outlined as follows, as seen in the *Harper's Bible Dictionary* article, “Job”:

- I. **Prose prologue: Job's calamity (chaps. 1-2)**
- II. *Job's opening soliloquy (chap. 3)*
- III. *Dialogues with friends (chaps. 4-27)*
 - A. *First cycle of dialogues (chaps. 4-14)*
 - B. *Second cycle of dialogues (chaps. 15-21)*
 - C. *Third cycle of dialogues (chaps. 22-27)*
- IV. *Monologues (chaps. 28-37)*
 - A. *Meditation on the inaccessibility of wisdom (chap. 28)*
 - B. *Job's concluding soliloquy and oath (chaps. 29-31)*

C. *The 'inspired' utterance of Elihu (chaps. 32-37)*

V. *Dialogues with God (38:1-42:6)*

A. *God's first answer from the whirlwind (38:1-40:2)*

B. *Job's first response (40:3-5)*

C. *God's second answer (40:6-41:34)*

D. *Job's second response (42:1-6)*

VI. **Prose epilogue: Job's restoration (42:7-17)**

From this outline one can easily detect the literary setting in section V.C. In the “Dialogues with God”, we are looking at God's second speech made from the whirlwind.

Bandstra, [Reading the Old Testament](#), presents a helpful synopsis of the viewpoints of the main characters in the speech section of the book:

One way to get at the meat of the book is to survey the positions of the main players. We hesitate to do this because so much of the argument is in the telling. The following summary should not be taken as a replacement for reading the book itself. Job is a remarkable treatise and contains some of the best poetry in the Hebrew Bible. It should be savored.

Eliphaz

He observes that no one is ever completely sinless. In no uncertain terms he upholds the theology of retribution.

7 Think about it. What innocent ever perished?

Where were the upright destroyed?

8 I have seen that those who plow evil

and sow trouble reap the same.

9 By God's blast they perish

and by the heat of his anger they disappear. (4:7-9)

Eliphaz then goes on to say that everyone can expect at least a little suffering in life. Job is relatively innocent, so he will not suffer permanently. He should be patient; his suffering will soon be over.

Bildad

He applies the theology of retribution relentlessly. He claims that Job's children must have been notable sinners to be treated so brutally by God. No doubt they died justifiably.

3 Can God get justice wrong?

Can Shadday distort rightness?

4 If your children sinned against him,

he delivered them over to the consequences of their violation. (8:3-4)

Since Job is still alive, claims Bildad, he must not be too bad a sinner.

Zophar

He claims that Job must be suffering for his own sin. Even though Job will not admit it publicly, he must be a sinner.

4 You say, 'My principles are pure, and I am innocent before you.'

5 But if God would speak and talk to you himself,

6 and tell you the secrets of wisdom-- there are many nuances to wisdom-- know that God is exacting less than you deserve. (11:4-6)

Job should honestly face his sin and ask God for mercy.

Elihu

Elihu speaks (32-37) after Job's other three friends have had their say. He says that suffering is the way God communicates with human beings. It is the way God reveals that we are sinners and that he considers sin a serious offense.

10 He opens their understanding by discipline, and orders them to turn away from wickedness.

11 If they listen and obey, they will end up with good days and pleasant years. (36:10-11)

All four speakers maintain the theology of retribution in some way. Their approach is very much "top down." In other words, they hold a basic belief in retribution, and they try to square Job's experience with the theological principles they hold, rather than developing a theology out of human experience.

Job

Job has no coherent response to his calamity. He argues with his friends and attacks their counter arguments. But ultimately he remains confounded. He just does not know how to handle his predicament.

Yet there are certain claims he maintains throughout, certain points he will not relinquish. He never gives in and admits personal guilt in the measure that would call forth such suffering. He often urges God to reveal himself and state why he is afflicting him so. He challenges God in what amounts to a lawsuit, much in the manner of the covenant lawsuit popular with the prophets, even though he recognizes that if God actually appears he would be powerless to respond. This sentiment is amazingly prescient of what would soon happen.

Yahweh

Yahweh does not respond to the intellectual arguments of Job and his friends, all of which had to do in some way with the theology of retribution. He quite ignores that business, neither affirming retribution nor denying it. By God's bracketing the big question of retribution, the book is saying retribution is not the real issue. God does not conduct affairs on a strictly cause-and-effect basis.

Yet God does address Job's urgent plea that he at least show himself. He appeared in a storm theophany (38-41), but instead of answering Job's questions, he put Job on trial.

2 Who is this confusing the issue with nonsensical words?!

3 Brace yourself like a man.

I will quiz you. You teach me!

4 Where were you when I laid the foundations of the earth?

Tell me, if you really have such deep understanding! (38:2-4)

Yahweh continues in this same vein, badgering the witness, and impressing upon Job that he really knows nothing about how God created the world and runs it. Job finally admits that he spoke presumptuously in demanding that God justify his actions.

1 YHWH said to Job:

2 "Will one in need of discipline complain about Shad-day?

Let the one accusing God answer!"

3 Then Job answered YHWH:

"I am worth nothing. How can I respond to you?

I am putting my hand over my mouth.

I spoke once, but have no answer for you,

Twice I spoke, but I will say no more." (40:1-3)

By now Job seems properly contrite, having been put in his place. The reader might expect Yahweh at this point to coddle Job or at least lay off him. Just the opposite happens. God launches into a second discourse designed further to impress Job with his omnipotence. He describes in great detail his creation and the harnessing of Behemoth and Leviathan. These creatures have been likened to the hippopotamus and crocodile, respectively, but the overblown language of their description suggests that God is really referring to the mythic monsters of chaos that he tamed and holds at bay (see Day 1985).

Through the whole encounter God is absolutely overpowering. One might wonder why God felt he needed to react in such an intimidating way. Yet God does give Job satisfaction of sorts, first, in the very fact of his appearing, and second, by putting the issue of suffering in perspective. The important outcome is that God ultimately affirmed Job, in fact had never abandoned him, even though it had seemed so to Job at the time.

Job wanted to know why. But God would not tell him why. This effectively marginalizes the theology of retribution. Perhaps the real issue is trust--can one, will one simply trust God and "leave the driving to him"? Job is the model of the one who suffers, with all the self-doubt, indignation, impatience, and spiritual agony typical of those in great crisis. But he is also the model of one who trusts God, even though he fails to comprehend why he is suffering.

From the above, we can determine that our study

is plugging into the story of Job after his so-called friends have had their “shot” at him. On some occasions, Job has bemoaned his terrible situation. Now in conversation with God who appears in a whirlwind Job is confronted by God Himself. God takes Job to task for his complaining (40:1) and challenges (40:6-41:34) him to submit to God’s unquestioned authority. This is certainly not mushy, warm fuzzy feeling kind of language. Those who see God as a dotting grandfather figure are bluntly confronted with

a picture of God as stern and demanding. What we encounter is the principle of dealing with suffering that demands backbone and strength in coming to grips with the evil enveloping our lives. This is not popular in contemporary American cultural views, nor in some Christian perspectives infected with the mushy American values. Thus the sternness of God in responding to Job’s complaining is a message we need to hear more than ever.

**II. Message
Literary Structure.**

The internal thought flow of these verses moves from a foundational assertion in 40:6-14 to the illustrations of the Behemoth (40:15-24) and of the Leviathan (41:1-34). This comprises God’s second speech to Job from out of the whirlwind. The first speech is contained in 38:1-39:30. God raised a question to Job (41:1), and Job’s response is in 40:2-5. Job’s response to this second speech comes in 42:1-6. We will give limited attention to these surrounding passages as they impact the understanding of 40:6-41:34.



a. God’s design, vv. 6-14

LXX	NASB	NRSV	NLT
<p>40.6 ἔτι δὲ ὑπολαβῶν ὁ κύριος εἶπεν τῷ Ἰωβ ἐκ τοῦ νέφους 7 μὴ ἀλλὰ ζῶσαι ὡσπερ ἀνὴρ τὴν ὀσφύν σου ἐρωτήσω δέ σε σὺ δέ μοι ἀποκρίθητι 8 μὴ ἀποποιοῦ μου τὸ κρίμα οἷε δέ με ἄλλως σοι κεχηρηματικένας ἢ ἵνα ἀναφανῆς δίκαιος 9 ἢ βραχίων σοί ἐστιν κατὰ τοῦ κυρίου ἢ φωνῆ κατ’ αὐτὸν βροντᾶς 10 ἀνάλαβε δὴ ὕψος καὶ δύναμιν δόξαν δὲ καὶ τιμὴν ἀμφίεσαι 11 ἀπόστειλον δὲ ἀγγέλους ὀργῇ πᾶν δὲ ὑβριστὴν ταπεινώσον 12 ὑπερήφανον δὲ σβέσον σῆψον δὲ ἀσεβεῖς παραχρῆμα 13 κρύψον δὲ εἰς γῆν ἔξω ὁμοθυμαδὸν τὰ δὲ πρόσωπα αὐτῶν ἀτιμίας ἐμπλησον 14 ὁμολογήσω ἄρα ὅτι δύναται ἡ δεξιὰ σου σῶσαι</p>	<p>40.6 Then the LORD answered Job out of the storm and said, 7 “Now gird up your loins like a man; I will ask you, and you instruct Me. 8 Will you really annul My judgment? Will you condemn Me that you may be justified? 9 Or do you have an arm like God, And can you thunder with a voice like His? 10 Adorn yourself with eminence and dignity, And clothe yourself with honor and majesty. 11 Pour out the overflowings of your anger, And look on everyone who is proud, and make him low. 12 Look on everyone who is proud, and humble him, And tread down the wicked where they stand. 13 Hide them in the dust together; Bind them in the hidden <i>place</i>. 14 Then I will also confess to you, That your own right hand can save you.</p>	<p>40.6 Then the Lord answered Job out of the whirlwind: 7 “Gird up your loins like a man; I will question you, and you declare to me. 8 Will you even put me in the wrong? Will you condemn me that you may be justified? 9 Have you an arm like God, and can you thunder with a voice like his? 10 “Deck yourself with majesty and dignity; clothe yourself with glory and splendor. 11 Pour out the overflowings of your anger, and look on all who are proud, and abase them. 12 Look on all who are proud, and bring them low; tread down the wicked where they stand. 13 Hide them all in the dust together; bind their faces in the world below. 14 Then I will also acknowledge to you that your own right hand can give you victory.</p>	<p>40.6 Then the LORD answered Job from the whirlwind: 7 “Brace yourself, because I have some questions for you, and you must answer them. 8 Are you going to discredit my justice and condemn me so you can say you are right? 9 Are you as strong as God, and can you thunder with a voice like his? 10 All right then, put on your robes of state, your majesty and splendor. 11 Give vent to your anger. Let it overflow against the proud. 12 Humiliate the proud with a glance; walk on the wicked where they stand. 13 Bury them in the dust. Imprison them in the world of the dead. 14 Then even I would praise you, for your own strength would save you.</p>

Notes:

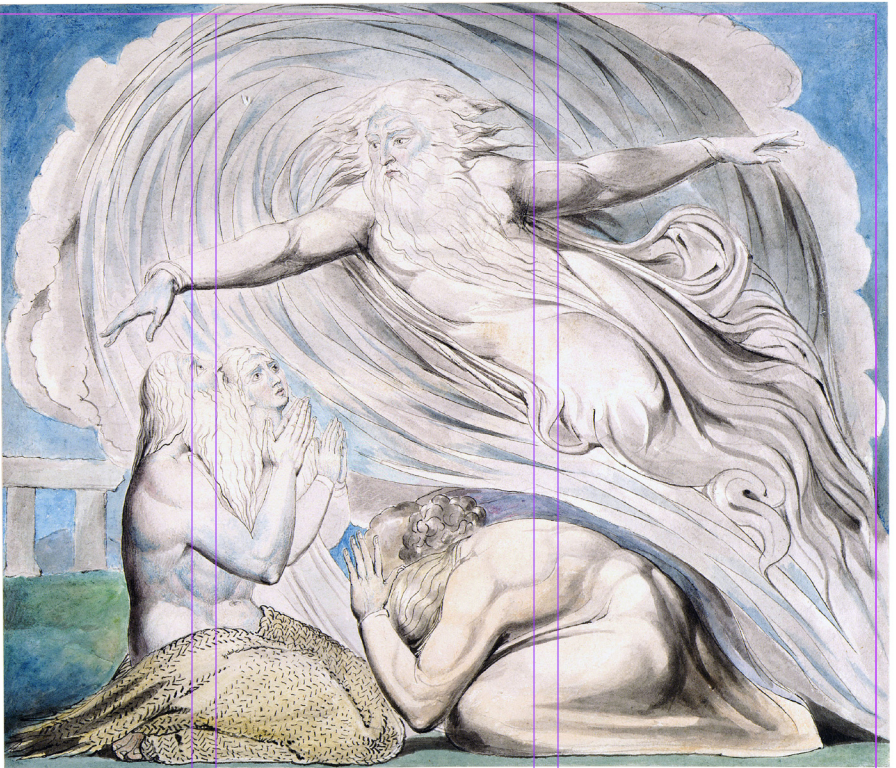
Verse 6 introduces this speech with the words: “Then the Lord answered Job out of the whirlwind:...” This is the second occurrence of this phrase. The first time it shows up at 38:1 in the same exact words. Thus 40:6 introduces the second lengthy speech in which God addresses Job.

As is noted in the *New Oxford Annotated Bible* (3rd ed., page. 768), “*the whirlwind*, cf. 9:17; 40:6. In the biblical worldview, storms typically accompanied a theophany (cf. Ps 18:7-15; 50:3; 58:3; Ezek 1.4; Nah 1.3; Zech 9.14; Hab 3.” The [Merriam-Webster online dictionary](#) defines “theophany” as “a visible manifestation of deity.”

In the question / answer interlude of 40:1-5 between the two speeches, God had posed the rather blunt question to Job (v. 2), “Shall a fault-finder content with the Almighty? Anyone who argues with God must respond.” Job had begged off debating God in his rather weak response (vv. 4-5): “See, I am of small account; what shall I answer you? I lay my hand on my mouth. 5 I have spoken once, and I will not answer; twice, but will proceed no further.” When away from God, Job could wax eloquent about his problems and question God’s fairness. But now, face to face with God Job’s backbone turned into melted butter.

Consequently, God comes at Job rather sternly and repeats a great deal of what He had said to Job in the first speech of chapters 38 and 39. Gerald Janzen (*Interpretation*, Logos Systems) summarizes the first part of this second speech in vv. 7-14:

Such a response will not do, so Yahweh begins all over again, reiterating (v. 7) the words of 38:3. Then comes a question (v. 8) which in its import closely parallels 38:2. In 38:2 Yahweh has objected to Job’s inference from experience that God’s creative counsel and purpose (‘ea) is dark. Thereafter, the first divine address has gone to show the creative purpose as one which is meaningful, worthwhile, and evocative of exuberant celebration. As such, it proceeds not through the sheer elimination of darkness and wildness, but through the drawing of darkness and wildness into an emerging creative and redemptive order. At the beginning of this second address the point is made in a different way: “Will you overturn my justice (mišpat)? Will you make me out to be evil, to sustain your innocence?” This reversal of Job’s argument is magnificently apropos. To Bildad’s assertion that God does not pervert justice (mišpat,



8:3), Job argues again and again that God in fact does so. In his first oath Job even swears by the God who has taken away his right (mišpa, 27:2). It never occurs to him that in his accusations against God he may be doing to God what he accuses God of doing to him. This is because, up to now, Job is locked into a view of justice by the help of which he seeks to read God’s character directly from his own experience with the help of a theology common to him and his friends. Such a theology, Yahweh now implies in 40:8, gives no truer a picture of God than it gives of Job. A further implication of 40:8 is that Job does not need to violate or to deny God’s justice in order to claim his own innocence.

The two basic themes of God’s words to Job flow along a demand for Job to put some steel in his backbone and then to see whether he could assume the posture of power equal to God’s.

Gird up your loins like a man;
I will question you, and you declare to me.
Will you even put me in the wrong?
Will you condemn me that you may be justified?
Have you an arm like God,
and can you thunder with a voice like his?

Deck yourself with majesty and dignity;
clothe yourself with glory and splendor.
Pour out the overflowings of your anger,
and look on all who are proud, and abase them.
Look on all who are proud, and bring them low;
tread down the wicked where they stand.
Hide them all in the dust together;

bind their faces in the world below.
Then I will also acknowledge to you
that your own right hand can give you
victory.

Job had earlier defined his miserable situation in terms of the Law. Here God defines it in terms of power. Job probed his life to see whether he had violated God's Law in some way and thus brought down God's punishment. God here rejects this way of reasoning and puts the issue in terms of overcoming evil with sheer power, God's power. Thus Job had no basis for questioning God's fairness or justice, since he had not understood the core situation. As is noted in the NOAB (p. 771), "as long as Job is unable to govern as God does, he has no standing to challenge divine justice."

For westernized Americans with a strong sense of individualism, God's answer sounds arrogant itself. But Job was not an American and didn't live in our culture. Does God have the right to tell us to "put up or shut up"? The OT answer here is a resounding yes! Not only does He possess that right, He uses it on many occasions.

In an ancient society like Job's, criticizing and questioning others frequently was legitimate only between individuals on an equal standing socially etc. Peasants could criticize one another, but not aristocrats etc. This would especially be the case when criticisms were coming from the "inferior" status side. This cultural and religious tradition stands behind the dynamic here. It's so different from contemporary American culture, that it's hard to comprehend. The depth of the culture gap between "then" and "now" makes understanding God's stance toward Job more difficult.

Additionally, Carol Newsom (*Job, New Interpreters Bible*, iPreach) observes:

The divine speeches do not contain an explicit moral



teaching that can be simply summarized. Indeed, they do not seem to employ much explicitly "moral" language at all. God does not remake Job's moral world for him; that remains properly a human task. But God does provide Job and the reader with the resources for that undertaking. The divine speeches contain the lumber from which a new house of meaning can be built. The resources God offers to Job and to each reader include provocative questions about identity, new ways of perceiving the world, patterns and structures of thought different from accustomed ones, and, above all, images that can become generative metaphors for a renewed moral imagination.

Thus Job is challenged by God to "think outside the box." Never easy to do; and in circumstances like that of Job's the challenge is even greater.

Finally, Job's running off at the mouth against God positions him in an impossible situation. He claims the ability to know the mind of God through his way of moral reasoning. But God confronts him with the stark reality of how much less power and understanding the mortal Job has. Job sounds much like a tiny ant swinging its fist in the face of the huge elephant and trying to tell it what to do! How often do we find ourselves in such situations?

b. The Behemoth, vv. 15-24

LXX	NASB	NRSV	NLT
<p>15 ἀλλὰ δὴ ἰδοὺ θηρία παρὰ σοί χόρτον ἴσα βουσὶν ἐσθίει 16 ἰδοὺ δὴ ἰσχύς αὐτοῦ ἐπ' ὀσφύϊ ἢ δὲ δύναμις ἐπ' ὀμφαλοῦ γαστροῦς 17 ἔστησεν οὐρὰ</p>	<p>15 "Behold now, Behemoth, which I made as well as you; He eats grass like an ox. 16 Behold now, his strength in his loins And his power in</p>	<p>15 "Look at Behemoth, which I made just as I made you; it eats grass like an ox. 16 Its strength is in its loins, and its power in the</p>	<p>15 "Take a look at the mighty hippopotamus. I made it, just as I made you. It eats grass like an ox. 16 See its powerful loins and the muscles of</p>

ν ὡς κυπάρισσον τὰ δὲ νεῦ
 ρα αὐτοῦ συμπλέκται ¹⁸
 αὶ πλευραὶ αὐτοῦ πλευραὶ
 χάλκειαι ἢ δὲ ῥάχις αὐ
 τοῦ σίδηρος χυτός ¹⁹ τοῦ
 τ' ἔστιν ἀρχὴ πλάσματος
 κυρίου ^{πεποιημένον}
 ἐγκαταπαίζεσθαι ὑπὸ τῶν
 ἀγγέλων αὐτοῦ ²⁰ ἐπελθῶ
 ν δὲ ἐπ' ὄρος ἀκρότομον
 ἐποίησεν ^{χαρμονῆ}
 ν τετράποσιν ἐν τῷ
 ταρτάρῳ ²¹ ὑπὸ παῖ
 τοδαπὰ δένδρα κοιμᾶ
 ται παρὰ πάπυρον καὶ
 κάλαμον καὶ βούτομον
²² σκιαζονται δὲ ἐν αὐ
 τῷ δένδρα μεγάλα σὺν
 ῥαδάμνοις καὶ κλῶνες
 ἄγνου ²³ ἐὰν γένηται
 πλήμμυρα οὐ μὴ αἰσθηθῆ
 πέποιθεν ὅτι προσκρούσει
 ὁ Ἰορδάνης εἰς τὸ στόμα
 αὐτοῦ ²⁴ ἐν τῷ ὀφθα
 λμῷ αὐτοῦ δέξεται αὐτόν
 ἐνσκολιευόμενος τρήσει
 ῥίνα

Notes:

The first example of power in God's creation is the Behemoth. Our first question is: What is that? The answer is not simple or easy to understand, if one looks carefully at the biblical text. Differing identities of this creature have been given down through the centuries of interpretation in both Jewish and Christian streams. Carol Newsom (*NIB*, iPreach) provides a thoughtful and helpful summation of this issue:

The name "Behemoth" is simply the "plural of majesty" of the ordinary word for "animal" or "cattle."⁵⁷⁶ Thus it is the animal par excellence. Unlike Leviathan, a name attested in several other places in biblical and non-biblical sources, there are no earlier instances of the name "Behemoth." Possibly, it is a creation of the Job poet, who needed a land animal to pair with the sea creature Leviathan, or it may be the poet's rendering of an older tradition otherwise unattested.

What sort of animal is the model for Behemoth? Its habitat is described as a marshy place where reeds, wadi poplars, and the thorny lotus grow (40:21-22). It is closely associated with rivers, in particular the Jordan, although its food is said to come from the mountains (40:20, 23). Its fondness for water suggests to many

the muscles of his belly.
 17 He bends his tail like a cedar; The sinews of his thighs are knit together.
 18 His bones are tubes of bronze; His limbs are like bars of iron.
 19 He is the first of the ways of God; Let his maker bring near his sword.
 20 Surely the mountains bring him food, And all the beasts of the field play there.
 21 Under the lotus plants he lies down, In the covert of the reeds and the marsh.
 22 The lotus plants cover him with shade; The willows of the brook surround him.
 23 If a river rages, he is not alarmed; He is confident, though the Jordan rushes to his mouth.
 24 Can anyone capture him when he is on watch, With barbs can anyone pierce *his* nose?

muscles of its belly. 17 It makes its tail stiff like a cedar; the sinews of its thighs are knit together. 18 Its bones are tubes of bronze, its limbs like bars of iron. 19 "It is the first of the great acts of God, only its Maker can approach it with the sword. 20 For the mountains yield food for it where all the wild animals play. 21 Under the lotus plants it lies, in the covert of the reeds and in the marsh. 22 The lotus trees cover it for shade; the willows of the wadi surround it. 23 Even if the river is turbulent, it is not frightened; it is confident though Jordan rushes against its mouth. 24 Can one take it with hooks or pierce its nose with a snare?

its belly. 17 Its tail is as straight as a cedar. The sinews of its thighs are tightly knit together. 18 Its bones are tubes of bronze. Its limbs are bars of iron. 19 It is a prime example of God's amazing handiwork. Only its Creator can threaten it. 20 The mountains offer it their best food, where all the wild animals play. 21 It lies down under the lotus plants, hidden by the reeds. 22 The lotus plants give it shade among the willows beside the stream. 23 It is not disturbed by raging rivers, not even when the swelling Jordan rushes down upon it. 24 No one can catch it off guard or put a ring in its nose and lead it away.

that Behemoth is modeled after the hippopotamus, although the mention of mountains is something of an embarrassment for this interpretation. That there were no hippopotamuses in the Jordan in antiquity is no fatal objection, since a legendary creature may live where a poet wishes to place it. In Egyptian mythology, the hippopotamus was an ominous creature, associated with the god Seth, the opponent of Horus. The temple of Edfu, for example, contains illustrations of the god Horus hunting Seth in the form of a hippopotamus.⁵⁷⁷ Such a background would provide Behemoth with an aura comparable to that of Leviathan. It is also possible, however, that the primary animal imagery from which Behemoth is shaped is that of the water buffalo, which also enjoys submerging itself in rivers and marshy areas and inhabited the Lake Huleh region in northern Palestine in antiquity. Behemoth is said to "eat grass like an ox," and numerous bull-like monsters appear in Ugaritic and Mesopotamian mythology.⁵⁷⁸ The terrifying "Bull of Heaven" let loose by the goddess Ishtar and killed by Gilgamesh and Enkidu is the best-known example.⁵⁷⁹ Later apocalyptic literature speculated on the nature of Behemoth and Leviathan. According to 2 Esdras 6:49-52, they were formed on the fifth day of creation.

Because the sea was not large enough to hold both of them, Behemoth was given a part of the dry land where a thousand mountains stood, and Leviathan was left in the sea (cf. Apoc. Bar. 29:4; 1 Enoch 60:7-9).

The depiction of this creature revolves around two segments: vv. 15-19 and 20-24.

Look at Behemoth, which I made just as I made you;
it eats grass like an ox.

Its strength is in its loins,
and its power in the muscles of its belly.

It makes its tail stiff like a cedar;
the sinews of its thighs are knit together.

Its bones are tubes of bronze,
its limbs like bars of iron.

It is the first of the great acts of God,
only its Maker can approach it with the sword.

With God as its creator, this animal possesses awesome power. Enough that only God can control it. Its food sources are described next in vv. 20-24:

For the mountains yield food for it
where all the wild animals play.

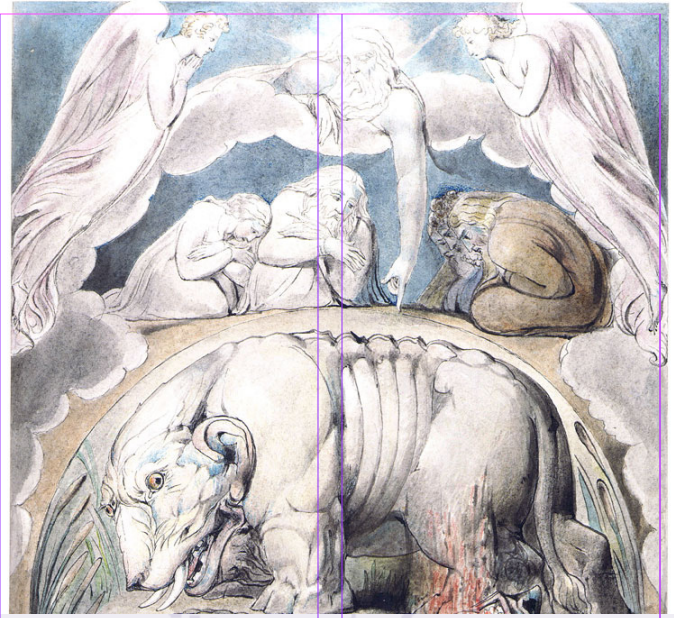
Under the lotus plants it lies,
in the covert of the reeds and in the marsh.

The lotus trees cover it for shade;
the willows of the wadi surround it.

Even if the river is turbulent, it is not frightened;
it is confident though Jordan rushes against its mouth.

Can one take it with hooks
or pierce its nose with a snare?

This creature, although lower on the creative ladder than man, is none the less filled with tremendous



power. And a power that can destroy anyone bothering it, especially any human. Only God can control it. Job needed this reminder.

In our world awesome forces raise their destructive heads all across the continents of our planet. We struggle to understand their power. And the way that power is used. It often makes no logical sense, and defies explanation. What Job needed to hear is what we typically need to also hear. God stands above and over such creatures in His creation. We humans have limited ability to control them, but not our God.

c. The Leviathan, 41:1-34

LXX

40.25 ἄξεις δὲ δράκοντα
ἐν ἀγκίστρῳ περιθήσεις
δὲ φορβεᾶν περὶ ῥίνα αὐ-
τοῦ 26 εἰ δῆσεις κρίκον ἐν
τῷ μυκτῆρι αὐτοῦ ψελίῳ
δὲ τρυπήσεις τὸ χεῖλος
αὐτοῦ 27 λαλήσει δέ σοι
δεήσει ἰκετηρία μαλακῶς
28 θήσεται δὲ διαθήκη
μετὰ σοῦ λήμψῃ δὲ αὐ-
τὸν δοῦλον αἰώνιον 29
παίξῃ δὲ ἐν αὐτῷ ὡσπερ
ὀρνέω ἢ δῆσεις αὐτὸν
ὡσπερ στρουθίον παιδίῳ
30 ἐνσιτοῦνται δὲ ἐν αὐ-
τῷ ἔθνη μεριτεύονται δὲ
αὐτὸν φοινίκων γένη 31

NASB

41.1 "Can you draw
out Leviathan with a fish-
hook? Or press down
his tongue with a cord?
2 Can you put a rope in
his nose Or pierce his
jaw with a hook? 3 Will
he make many supplica-
tions to you, Or will he
speak to you soft words?
4 Will he make a cove-
nant with you? Will you
take him for a servant
forever? 5 Will you play
with him as with a bird,
Or will you bind him for
your maidens? 6 Will
the traders bargain over
him? Will they divide him

NRSV

41.1 "Can you draw
out Leviathan with a
fishhook, or press down
its tongue with a cord?
2 Can you put a rope
in its nose, or pierce its
jaw with a hook? 3 Will
it make many supplica-
tions to you? Will it speak
soft words to you? 4 Will
it make a covenant with
you to be taken as your
servant forever? 5 Will
you play with it as with
a bird, or will you put it
on leash for your girls? 6
Will traders bargain over
it? Will they divide it up
among the merchants?

NLT

41.1 "Can you catch
a crocodile with a hook
or put a noose around its
jaw? 2 Can you tie it with
a rope through the nose
or pierce its jaw with a
spike? 3 Will it beg you
for mercy or implore you
for pity? 4 Will it agree to
work for you? Can you
make it be your slave for
life? 5 Can you make it a
pet like a bird, or give it
to your little girls to play
with? 6 Will merchants
try to buy it? Will they
sell it in their shops? 7
Will its hide be hurt by
darts, or its head by a

πάν δὲ πλωτὸν συνελθὸν
οὐ μὴ ἐνέγκωσιν βύρσαν
μίαν οὐράς αὐτοῦ καὶ ἐν
πλοίοις ἀλιέων κεφαλὴ
ν αὐτοῦ ³² ἐπιθήσεις
δὲ αὐτῷ χεῖρα μνησθεῖς
τὸν πόλεμον τὸν γινόμενον
ἐν σώματι αὐτοῦ καὶ
μηκέτι γινέσθω

^{41:1} οὐχ ἐόρακας αὐτὸν
οὐδὲ ἐπὶ τοῖς λεγομένοις
τεθαύμακας ² οὐ δέδοικας
ὅτι ἡτοίμασταί μοι
τίς γάρ ἐστιν ὁ ἔ
μοι ἀντιστάς ³ ἢ τίς
ἀντιστήσεται μοι καὶ
ὑπομενεῖ εἰ πάσα ἢ ὑπ'
οὐρανὸν ἐμή ἐστιν ⁴ οὐ
σιωπήσομαι δι' αὐτόν καὶ
λόγον δυνάμεως ἐλεήσει
τὸν ἴσον αὐτοῦ ⁵ τίς
ἀποκαλύψει πρόσωπον
ἐνδύσεως αὐτοῦ εἰς δὲ
πτύξιν θώρακος αὐτοῦ
τίς ἂν εἰσέλθοι ⁶ πύλας
προσώπου αὐτοῦ τίς
ἀνοίξει κύκλω ὀδόντων
αὐτοῦ φόβος ⁷ τὰ ἔγκατα
αὐτοῦ ἀσπίδες χάλκειαι
σύνδεσμος δὲ αὐτοῦ
ὡσπερ σμιρίτης λίθος ⁸
εἰς τοῦ ἐνὸς κολλῶνται
πνεῦμα δὲ οὐ μὴ διέλθῃ
αὐτόν ⁹ ἀνὴρ τῷ ἀδελφῷ
αὐτοῦ προσκολληθήσεται
συνέχονται καὶ οὐ μὴ ἀπό
σπασθῶσιν ¹⁰ ἐν παρμῷ
αὐτοῦ ἐπιφάσκειται
φέγγος οἱ δὲ ὀφθαλμοὶ
αὐτοῦ εἶδος ἑωσφόρου
¹¹ ἐκ στόματος αὐτοῦ
ἐκπορεύονται λαμπάδες
καίόμεναι καὶ διαρριπ
τοῦνται ἐσχάραι πυρός
¹² ἐκ μυκτῆρων αὐτοῦ
ἐκπορεύεται καπνὸς
καμίνου καιομένης πυρὶ

among the merchants? 7
Can you fill his skin with
harpoons, Or his head
with fishing spears? 8
Lay your hand on him;
Remember the battle;
you will not do it again!
9 Behold, your expecta-
tion is false; Will you be
laid low even at the sight
of him? 10 No one is so
fierce that he dares to
arouse him; Who then is
he that can stand before
Me?

11 Who has given
to Me that I should re-
pay *him*? *Whatever* is
under the whole heav-
en is Mine. 12 I will not
keep silence concerning
his limbs, Or his mighty
strength, or his orderly
frame. 13 "Who can
strip off his outer armor?
Who can come within
his double mail? 14 Who
can open the doors of
his face? Around his
teeth there is terror. 15
His strong scales are *his*
pride, Shut up *as with* a
tight seal. 16 One is so
near to another That no
air can come between
them. 17 They are joined
one to another; They
clasp each other and
cannot be separated. 18
His sneezes flash forth
light, And his eyes are
like the eyelids of the
morning. 19 Out of his
mouth go burning torch-
es; Sparks of fire leap
forth. 20 Out of his nos-
trils smoke goes forth As
from a boiling pot and
{burning} rushes. 21 His
breath kindles coals, And
a flame goes forth from
his mouth. 22 In his neck

7 Can you fill its skin with
harpoons, or its head
with fishing spears? 8
Lay hands on it; think of
the battle; you will not do
it again! 9 Any hope of
capturing it will be disap-
pointed; were not even
the gods overwhelmed
at the sight of it? 10 No
one is so fierce as to
dare to stir it up. Who
can stand before it?

11 Who can confront
it and be safe? under the
whole heaven, who? 12
"I will not keep silence
concerning its limbs, or
its mighty strength, or its
splendid frame. 13 Who
can strip off its outer
garment? Who can pen-
etrate its double coat of
mail? 14 Who can open
the doors of its face?
There is terror all around
its teeth. 15 Its back is
made of shields in rows,
shut up closely as with a
seal. 16 One is so near
to another that no air can
come between them. 17
They are joined one to
another; they clasp each
other and cannot be sep-
arated. 18 Its sneezes
flash forth light, and its
eyes are like the eyelids
of the dawn. 19 From its
mouth go flaming torch-
es; sparks of fire leap
out. 20 Out of its nostrils
comes smoke, as from a
boiling pot and burning
rushes. 21 Its breath kin-
dles coals, and a flame
comes out of its mouth.
22 In its neck abides
strength, and terror
dances before it. 23 The
folds of its flesh cling to-
gether; it is firmly cast

harpoon? 8 If you lay a
hand on it, you will never
forget the battle that fol-
lows, and you will never
try it again! 9 "No, it is
useless to try to capture
it. The hunter who at-
tempts it will be thrown
down. 10 And since no
one dares to disturb the
crocodile, who would
dare to stand up to me?

11 "Who will confront
me and remain safe? Ev-
erything under heaven is
mine. 12 I want to em-
phasize the tremendous
strength in the croco-
dile's limbs and through-
out its enormous frame.
13 Who can strip off its
hide, and who can pen-
etrate its double layer
of armor? 14 Who could
pry open its jaws? For its
teeth are terrible! 15 The
overlapping scales on
its back make a shield.
16 They are close to-
gether so no air can get
between them. 17 They
lock together so noth-
ing can penetrate them.
18 When it sneezes, it
flashes light! Its eyes
are like the red of dawn.
19 Fire and sparks
leap from its mouth. 20
Smoke streams from its
nostrils like steam from
a boiling pot on a fire
of dry rushes. 21 Yes,
its breath would kindle
coals, for flames shoot
from its mouth. 22 The
tremendous strength in
its neck strikes terror
wherever it goes. 23 Its
flesh is hard and firm, not
soft and fat. 24 Its heart
is as hard as rock, as
hard as a millstone. 25

ἀνθρώπων¹³ ἡ ψυχὴ
αὐτοῦ ἄνθρακες φλό-
ξ δὲ ἐκ στόματος αὐτοῦ
ἐκπορεύεται¹⁴ ἐν δὲ
τραχήλῳ αὐτοῦ ἀλύζεται
δύναμις ἔμπροσθεν αὐ-
τοῦ τρέχει ἀπώλεια¹⁵
σάρκες δὲ σώματος αὐτοῦ
κεκόλληται καταχέει ἐπ’
αὐτόν οὐ σαλευθήσεται¹⁶
ἡ καρδία αὐτοῦ πέπηγεν
ὡς λίθος ἔστηκεν δὲ
ὡσπερ ἄκμων ἀνήλατος
¹⁷ στραφέντος δὲ αὐτοῦ
φόβος θηρίοις τετράποσιν
ἐπὶ γῆς ἀλλομένοις
¹⁸ ἐὰν συναντήσωσιν
αὐτῷ λόγχοι οὐδέ-
ν μὴ ποιήσωσιν δόρυ
ἐπηρμένον καὶ θώρακα¹⁹
ἤγηται μὲν γὰρ σίδηρον
ἄχυρα χαλκὸν δὲ ὡσπερ
ξύλον σαθρόν²⁰ οὐ μὴ
τρώση αὐτόν τόξον
χάλκειον ἤγηται μὲν
πετροβόλον χόρτον²¹ ὡς
καλάμη ἐλογίσθησαν σφύ-
ραι καταγελαῖ δὲ σεισμοῦ
πυρφόρου²² ἡ στρωμνὴ
αὐτοῦ ὀβελίσκοι ὀξεῖς
πᾶς δὲ χρυσὸς θαλάσσης
ὑπ’ αὐτόν ὡσπερ πηλὸς
ἀμύθητος²³ ἀναζει τὴν
ἄβυσσον ὡσπερ χαλκεῖον
ἤγηται δὲ τὴν θάλασσαν
ὡσπερ ἐξάλειπτρον²⁴ τὸν
δὲ τάρταρον τῆς ἀβύσσου
ὡσπερ αἰχμάλωτον
ἐλογίσατο ἄβυσσον εἰς
περίπατον²⁵ οὐκ ἔστιν
οὐδὲν ἐπὶ τῆς γῆς ὅμοιον
αὐτῷ πεπονημένον
ἐγκαταπαίζεσθαι ὑπὸ
τῶν ἀγγέλων μου²⁶ πᾶ-
ν ὑψηλὸν ὄρα αὐτὸς δὲ
βασιλεὺς πάντων τῶν ἐν
τοῖς ὕδασιν

lodges strength, And dis-
may leaps before him.
23 The folds of his flesh
are joined together, Firm
on him and immovable.
24 His heart is as hard
as a stone, Even as hard
as a lower millstone. 25
When he raises himself
up, the mighty fear; Be-
cause of the crashing they
are bewildered. 26 The
sword that reaches him
cannot avail, Nor the
spear, the dart or the jav-
elin. 27 He regards iron
as straw, Bronze as rot-
ten wood. 28 The arrow
cannot make him flee;
Slingstones are turned
into stubble for him. 29
Clubs are regarded as
stubble; He laughs at
the rattling of the javelin.
30 His underparts are
like sharp potsherds; He
spreads out *like* a thresh-
ing sledge on the mire.
31 He makes the depths
boil like a pot; He makes
the sea like a jar of oint-
ment. 32 Behind him he
makes a wake to shine;
One would think the
deep to be gray-haired.
33 Nothing on earth is
like him, One made with-
out fear. 34 He looks on
everything that is high;
He is king over all the
sons of pride.”

Notes:

If you take a look at the listing of verses in the Greek Septuagint (LXX), you will notice a different versification pattern. In it 40:25 continues to 40:32 and then chapter 41 only has 26 verses rather than 34. There is no difference in the content of the text. The English Bible translation pattern cuts off chapter 40 at verse 24 and begins chapter 41 with verse 25 in the LXX. William Reyrburn (*A Handbook on the Book of Job*, Translator’s Handbook series, Logos Systems) provides some insight here:

[In the Hebrew Bible chapter 40 continues to verse 32, including the verses numbered 1–8 of chapter 41 in rsv and tev, and chapter 41 in the Hebrew begins with what in](#)

and immovable. 24 Its
heart is as hard as stone,
as hard as the lower mill-
stone. 25 When it raises
itself up the gods are
afraid; at the crashing
they are beside them-
selves. 26 Though the
sword reaches it, it does
not avail, nor does the
spear, the dart, or the
javelin. 27 It counts iron
as straw, and bronze as
rotten wood. 28 The ar-
row cannot make it flee;
slingstones, for it, are
turned to chaff. 29 Clubs
are counted as chaff;
it laughs at the rattle of
javelins. 30 Its under-
parts are like sharp pot
sherds; it spreads itself
like a threshing sledge
on the mire. 31 It makes
the deep boil like a pot; it
makes the sea like a pot
of ointment. 32 It leaves
a shining wake behind it;
one would think the deep
to be white-haired. 33
On earth it has no equal,
a creature without fear.
34 It surveys everything
that is lofty; it is king over
all that are proud.”

When it rises, the mighty
are afraid, gripped by
terror. 26 No sword can
stop it, nor spear nor
dart nor pointed shaft.
27 To the crocodile, iron
is nothing but straw, and
bronze is rotten wood.
28 Arrows cannot make
it flee. Stones shot from
a sling are as ineffective
as straw. 29 Clubs do no
good, and it laughs at the
swish of the javelins. 30
Its belly is covered with
scales as sharp as glass.
They tear up the ground
as it drags through the
mud. 31 The crocodile
makes the water boil with
its commotion. It churns
the depths. 32 The water
glistens in its wake. One
would think the sea had
turned white. 33 There
is nothing else so fear-
less anywhere on earth.
34 Of all the creatures, it
is the proudest. It is the
king of beasts.”



rsv and tev is verse 9 of the chapter. Some modern translations (njb, bj, frcl, njv, tob, gecl, nab) follow the Hebrew numbering. If the translator is preparing a Bible in a community where a major language used by readers follows the Hebrew numbering, it is advisable to do the same, or to place the second set of numbers in the margin with a brief note; for example, “Numbers to the right of the line follow the Hebrew Bible.”

Thus the English Bible translation patterns pretty much follow the verse numbers of the Hebrew text, rather than those in the Septuagint and the Latin Vulgate.

The second creature, the Leviathan, lives in the sea rather than on the land like the Behemoth. Once again, Carol Newsom (*NIB*, iPreach) provides a helpful summation:

Whereas Behemoth's extraordinary power finds its artistic representation in images of repose and security, Leviathan is rendered in images of violence, fire, and turmoil. The segue between the two poems is hunting imagery, which closes the poem on Behemoth (40:24) and opens the one on Leviathan (41:1[40:25]). As a motif, hunting is much more extensively developed in the Leviathan section, since it provides a way to talk about Leviathan's dangerous violence.

Unlike “Behemoth,” the name “Leviathan” brings with it a well-developed set of symbolic associations. Both in Ugaritic mythology and in the Bible, “Leviathan” (or “Lotan”) is the name of a sea monster with which Yahweh, Baal, and Anat do battle. In the Baal epic, the god Mot refers to a victory of Baal, “when you killed Lotan, the Fleeing Serpent, finished off the Twisting Serpent, the seven-headed monster.” Elsewhere, the goddess Anat says, “Didn't I demolish El's Darling, Sea? didn't I finish off the divine river, Rabbim? didn't I snare the Dragon? I enveloped him, I demolished the Twisting Serpent, the seven-headed monster.”⁵⁸⁵ In the Bible, the psalmist praises Yahweh, saying, “It was you who split open the sea by your power;/ you broke the heads of the monster in the waters./ It was you who crushed the heads of Leviathan/ and gave him as food to the creatures of the desert” (Ps 74:13-14 NIV).

Establishment of the orders of creation follows this victory. Isaiah 27:1 describes the eschatological future as involving the same act: “In that day Yahweh will punish with his sword, his fierce, great and powerful sword, Leviathan the gliding serpent, Leviathan the coiling serpent; he will slay the monster of the sea” (author's trans.). Similar associations are in Job's mind when he refers to those prepared to “rouse up Leviathan” in a curse (3:8). As the Ugaritic quotations suggest, Leviathan is one of a group of closely related figures, all of

whom are associated with the sea in its symbolic value as chaotic power, represented in the Bible by Rahab the dragon (9:13; 26:12; Ps 89:10[11]; Isa 51:9) and the sea monster תנין (tannîn ; 7:12; Ps 74:13; Isa 27:1; Ezek 29:3; 32:2).

The fluid boundary between the mythical and the nonmythical, as well as the ambivalent status of the chaotic in relation to creation, is suggested by texts in which tannîn and Leviathan are creatures formed by God and not at all hostile. In Gen 1:21, the tannînim are sea animals created as part of the work of the fifth day of creation, concerning which God said that “it was good.” In Ps 148:7, the tannînim are called upon to praise God as part of universal praise. Similarly, Leviathan in Ps 104:26 is an animal that God has formed to play in the sea. The representation of Leviathan in chap. 41 [chaps. 40–41] draws associations from both the mythic tradition and the tradition represented in Genesis and the book of Psalms.

Newsom (*NIB*, iPreach) also suggests the natural flow of thought in the depiction of the Leviathan in these verses:

The passage on Leviathan can be divided into three parts: **(1)** 41:1-12[40:25–41:4], which consists of rhetorical questions about hunting Leviathan and God's comments upon such an enterprise; **(2)** 41:13-24[5-16], the physical description of Leviathan; and **(3)** 41:25-32[17-24], Leviathan's defiance of attack and movement out to sea. A concluding description of Leviathan as king over all the proud concludes the poem (41:33-34[25-26]).

For a human to attempt to hunt and kill such a monster is foolishness. One is just toying with disaster in such an effort. The physical description of this monster (vv. 13-24) make it clear why trying to hunt it down would be so foolish. The depiction, although something like that of a crocodile, portrays a monster of mythical portions. So much power and protection it carries, that it defies anyone who would attack it (vv. 25-32). Thus the Leviathan stands as the king of all creatures emoting pride and arrogance. Job is reminded that only God can control such a creature.

The point of this? In a world where the unknown, especially that which was associated with the Great Sea, evoked terror in humans, Job was challenged by God to consider this power. When he got to the place where he could control this monster the way God could, then he could level his charges at God.

Our society needs a dose of humility like Job did. We sometimes arrogantly shake our fits in God's face demanding that He do our bidding. What foolishness!



LXX	NASB	NRSV	NLT
<p>40.6 ἔτι δὲ ὑπολαβὼν ὁ κύριος εἶπεν τῷ Ἰωβ ἐκ τοῦ νέφους 7 μὴ ἀλλὰ ζῶσαι ὡσπερ ἀνὴρ τὴν ὀσφύν σου ἐρωτήσω δὲ σε σὺ δὲ μοι ἀποκρίθητι 8 μὴ ἀποποιού μου τὸ κρίμα οἷε δέ με ἄλλως σοι κεχηρηματικένας ἢ ἵνα ἀναφανῆς δίκαιος 9 ἢ βραχίων σοί ἐστιν κατὰ τοῦ κυρίου ἢ φωνῆ κατ' αὐτὸν βροντᾶς 10 ἀνάλαβε δὴ ὕψος καὶ δύναμιν δόξαν δὲ καὶ τιμὴν ἀμφίεσαι 11 ἀπόστειλον δὲ ἀγγέλους ὀργῆ πᾶν δὲ ὑβριστὴν ταπεινώσου 12 ὑπερήφανον δὲ σβέσου σῆψον δὲ ἀσεβεῖς παραχρῆμα 13 κρύψον δὲ εἰς γῆν ἕξω ὁμοθυμαδὸν τὰ δὲ πρόσωπα αὐτῶν ἀτιμίας ἐμπλησον 14 ὁμολογήσω ἄρα ὅτι δύναται ἡ δεξιὰ σου σῶσαι</p> <p>15 ἀλλὰ δὴ ἰδοὺ θηρία παρὰ σοί χόρτον ἴσα βουσὶν ἐσθίει 16 ἰδοὺ δὴ ἰσχυρὸς αὐτοῦ ἐπ' ὀσφύϊ ἡ δὲ δύναμις ἐπ' ὀμφαλοῦ γαστροῦ 17 ἔστησεν οὐρὰν ὡς κυπάρισσον τὰ δὲ νεῦρα αὐτοῦ συμπλέκται 18 αἱ πλευραὶ αὐτοῦ πλευραὶ χάλκειαι ἡ δὲ ῥάχις αὐτοῦ σιδηρὸς χυτὸς 19 τοῦτ' ἐστὶν ἀρχὴ πλάσματος κυρίου πεποιημένον ἐγκαταπαίττεισθαι ὑπὸ τῶν ἀγγέλων αὐτοῦ 20 ἐπελθὼν δὲ ἐπ' ὄρος ἀκρότομον ἐποίησεν χαρμονὴν τετράποσιν ἐν τῷ ταρτάρῳ 21 ὑπὸ παντοδαπὰ δένδρα κοιμᾶται παρὰ πάπυρον καὶ κάλαμον καὶ βούτομον 22 σκιάζονται δὲ ἐν αὐτῷ δένδρα μεγάλα σὺν ῥαδάμοις καὶ κλῶνες ἄγνου 23 ἐὰν γένηται</p>	<p>40.6 Then the LORD answered Job out of the storm and said, 7 “Now gird up your loins like a man; I will ask you, and you instruct Me. 8 Will you really annul My judgment? Will you condemn Me that you may be justified? 9 Or do you have an arm like God, And can you thunder with a voice like His? 10 Adorn yourself with eminence and dignity, And clothe yourself with honor and majesty. 11 Pour out the overflowings of your anger, And look on everyone who is proud, and make him low. 12 Look on everyone who is proud, <i>and</i> humble him, And tread down the wicked where they stand. 13 Hide them in the dust together; Bind them in the hidden <i>place</i>. 14 Then I will also confess to you, That your own right hand can save you.</p> <p>15 “Behold now, Behemoth, which I made as well as you; He eats grass like an ox. 16 Behold now, his strength in his loins And his power in the muscles of his belly. 17 He bends his tail like a cedar; The sinews of his thighs are knit together. 18 His bones are tubes of bronze; His limbs are like bars of iron. 19 He is the first of the ways of God; Let his maker bring near his sword. 20 Surely the mountains bring him food, And all the beasts of the field play there. 21 Under the lotus plants</p>	<p>40.6 Then the Lord answered Job out of the whirlwind: 7 “Gird up your loins like a man; I will question you, and you declare to me. 8 Will you even put me in the wrong? Will you condemn me that you may be justified? 9 Have you an arm like God, and can you thunder with a voice like his? 10 “Deck yourself with majesty and dignity; clothe yourself with glory and splendor. 11 Pour out the overflowings of your anger, and look on all who are proud, and abase them. 12 Look on all who are proud, and bring them low; tread down the wicked where they stand. 13 Hide them all in the dust together; bind their faces in the world below. 14 Then I will also acknowledge to you that your own right hand can give you victory.</p> <p>15 “Look at Behemoth, which I made just as I made you; it eats grass like an ox. 16 Its strength is in its loins, and its power in the muscles of its belly. 17 It makes its tail stiff like a cedar; the sinews of its thighs are knit together. 18 Its bones are tubes of bronze, its limbs like bars of iron. 19 “It is the first of the great acts of God, only its Maker can approach it with the sword. 20 For the mountains yield food for it where all the wild animals play. 21 Under the lotus plants it</p>	<p>40.6 Then the LORD answered Job from the whirlwind: 7 “Brace yourself, because I have some questions for you, and you must answer them. 8 Are you going to discredit my justice and condemn me so you can say you are right? 9 Are you as strong as God, and can you thunder with a voice like his? 10 All right then, put on your robes of state, your majesty and splendor. 11 Give vent to your anger. Let it overflow against the proud. 12 Humiliate the proud with a glance; walk on the wicked where they stand. 13 Bury them in the dust. Imprison them in the world of the dead. 14 Then even I would praise you, for your own strength would save you.</p> <p>15 “Take a look at the mighty hippopotamus. I made it, just as I made you. It eats grass like an ox. 16 See its powerful loins and the muscles of its belly. 17 Its tail is as straight as a cedar. The sinews of its thighs are tightly knit together. 18 Its bones are tubes of bronze. Its limbs are bars of iron. 19 It is a prime example of God’s amazing handiwork. Only its Creator can threaten it. 20 The mountains offer it their best food, where all the wild animals play. 21 It lies down under the lotus plants, hidden by the reeds. 22 The lo-</p>

πλήμμουρα οὐ μὴ αἰσθηθῆ
πέποιθεν ὅτι προσκρούσει
ὁ Ἰορδάνης εἰς τὸ στόμα
αὐτοῦ ²⁴ ἐν τῷ ὀφθαλμῷ
αὐτοῦ δέξεται αὐτόν
ἐνσκολιευόμενος τρήσει
ῥίνα

²⁵ ἄξεις δὲ δράκοντα
ἐν ἀγκίστρῳ περιθήσεις
δὲ φορβεᾶν περὶ ῥίνα
αὐτοῦ ²⁶ εἰ δῆσεις κρίκον
ἐν τῷ μυκτῆρι αὐτοῦ
ψελίῳ δὲ τρυπήσεις τὸ
χείλος αὐτοῦ ²⁷ λαλήσει
δέ σοι δεθήσει ἰκετηρία
μαλακῶς ²⁸ θήσεται
δὲ διαθήκην μετὰ σοῦ
λήμψη δὲ αὐτόν δοῦλον
αἰώνιον ²⁹ παίξῃ δὲ
ἐν αὐτῷ ὥσπερ ὀρνέῳ
ἢ δῆσεις αὐτόν ὥσπερ
στρουθίον παιδίῳ ³⁰
ἐνσιτοῦνται δὲ ἐν αὐτῷ
ἔθνη μεριτεῦνται δὲ
αὐτόν φοινίκων γένη ³¹
πάν δὲ πλωτὸν συνελθὸν
οὐ μὴ ἐνέγκωσιν βύρσαν
μίαν οὐρᾶς αὐτοῦ καὶ ἐν
πλοίοις ἀλιέων κεφαλῇ
ν αὐτοῦ ³² ἐπιθήσεις
δὲ αὐτῷ χεῖρα μνησθεῖς
πόλεμον τὸν γινόμενον
ἐν σώματι αὐτοῦ καὶ
μηκέτι γινέσθω

^{41:1} οὐχ ἐόρακας αὐτόν
οὐδὲ ἐπὶ τοῖς λεγομένοις
τεθαύμακας ² οὐ
δέδοικας ὅτι ἠτοίμασταί
μοι τίς γάρ ἐστιν ὁ
ἐμοὶ ἀντιστάς ³ ἢ τίς
ἀντιστήσεται μοι καὶ
ὑπομενεῖ εἰ πᾶσα ἢ ὑπ'
οὐρανὸν ἐμῆ ἐστιν ⁴ οὐ
σιωπήσομαι δι' αὐτόν καὶ
λόγον δυνάμεως ἐλεήσει
τὸν ἴσον αὐτοῦ ⁵ τίς
ἀποκαλύψει πρόσωπον

he lies down, In the co-
vert of the reeds and
the marsh. 22 The lotus
plants cover him with
shade; The willows of
the brook surround him.
23 If a river rages, he is
not alarmed; He is confi-
dent, though the Jordan
rushes to his mouth. 24
Can anyone capture him
when he is on watch,
With barbs can anyone
pierce *his* nose?

41.1 “Can you draw
out Leviathan with a fish-
hook? Or press down
his tongue with a cord? 2
Can you put a rope in
his nose Or pierce his
jaw with a hook? 3 Will
he make many supplica-
tions to you, Or will he
speak to you soft words? 4
Will he make a cove-
nant with you? Will you
take him for a servant
forever? 5 Will you play
with him as with a bird,
Or will you bind him for
your maidens? 6 Will
the traders bargain over
him? Will they divide him
among the merchants? 7
Can you fill his skin with
harpoons, Or his head
with fishing spears? 8
Lay your hand on him;
Remember the battle;
you will not do it again!
9 Behold, your expecta-
tion is false; Will you be
laid low even at the sight
of him? 10 No one is so
fierce that he dares to
arouse him; Who then is
he that can stand before
Me?

11 Who has given to
Me that I should repay
him? *Whatever* is un-
der the whole heaven is

lies, in the covert of the
reeds and in the marsh.
22 The lotus trees cover
it for shade; the willows of
the wadi surround it. 23
Even if the river is turbu-
lent, it is not frightened; it
is confident though Jor-
dan rushes against its
mouth. 24 Can one take
it with hooks or pierce its
nose with a snare?

41.1 “Can you draw
out Leviathan with a fish-
hook, or press down its
tongue with a cord? 2
Can you put a rope in
its nose, or pierce its
jaw with a hook? 3 Will
it make many supplica-
tions to you? Will it speak
soft words to you? 4 Will
it make a covenant with
you to be taken as your
servant forever? 5 Will
you play with it as with
a bird, or will you put it
on leash for your girls? 6
Will traders bargain over
it? Will they divide it up
among the merchants? 7
Can you fill its skin with
harpoons, or its head
with fishing spears? 8
Lay hands on it; think of
the battle; you will not do
it again! 9 Any hope of
capturing it will be disap-
pointed; were not even
the gods overwhelmed
at the sight of it? 10 No
one is so fierce as to
dare to stir it up. Who
can stand before it?

11 Who can confront
it and be safe? under the
whole heaven, who? 12
“I will not keep silence
concerning its limbs, or
its mighty strength, or its
splendid frame. 13 Who
can strip off its outer

tus plants give it shade
among the willows be-
side the stream. 23 It is
not disturbed by raging
rivers, not even when the
swelling Jordan rushes
down upon it. 24 No one
can catch it off guard or
put a ring in its nose and
lead it away.

41.1 “Can you catch
a crocodile with a hook
or put a noose around its
jaw? 2 Can you tie it with
a rope through the nose
or pierce its jaw with a
spike? 3 Will it beg you
for mercy or implore you
for pity? 4 Will it agree to
work for you? Can you
make it be your slave for
life? 5 Can you make it a
pet like a bird, or give it
to your little girls to play
with? 6 Will merchants
try to buy it? Will they
sell it in their shops? 7
Will its hide be hurt by
darts, or its head by a
harpoon? 8 If you lay a
hand on it, you will never
forget the battle that fol-
lows, and you will never
try it again! 9 “No, it is
useless to try to capture
it. The hunter who at-
tempts it will be thrown
down. 10 And since no
one dares to disturb the
crocodile, who would
dare to stand up to me?

11 “Who will confront
me and remain safe? Ev-
erything under heaven is
mine. 12 I want to em-
phasize the tremendous
strength in the croco-
dile’s limbs and through-
out its enormous frame.
13 Who can strip off its
hide, and who can pen-
etrate its double layer

ἐνδύσεως αὐτοῦ εἰς δὲ πτύξιν θώρακος αὐτοῦ τίς ἂν εἰσέλθοι ⁶ πύλας προσώπου αὐτοῦ τίς ἀνοίξει κύκλω ὀδόντων αὐτοῦ φόβος ⁷ τὰ ἔγκατα αὐτοῦ ἀσπίδες χάλκειαι σύνδεσμος δὲ αὐτοῦ ὥσπερ συμπίπτει λίθος ⁸ εἰς τοῦ ἐνὸς κολλῶνται πνεῦμα δὲ οὐ μὴ διέλθῃ αὐτόν ⁹ ἀνὴρ τῷ ἀδελφῷ αὐτοῦ προσκολληθήσεται συνεχονται καὶ οὐ μὴ ἀποσπασθῶσιν ¹⁰ ἐν παρμῷ αὐτοῦ ἐπιφάσκειται φέγγος οἱ δὲ ὀφθαλμοὶ αὐτοῦ εἶδος ἑσφόρου ¹¹ ἐκ στόματος αὐτοῦ ἐκπορεύονται λαμπάδες καίόμεναι καὶ διαρριπτοῦνται ἐσχάροι πυρός ¹² ἐκ μυκτήρων αὐτοῦ ἐκπορεύεται καπνὸς καμίνου καιομένης πυρὶ ἀνθρώπων ¹³ ἢ ψυχῇ αὐτοῦ ἄνθρακες φλόξ δὲ ἐκ στόματος αὐτοῦ ἐκπορεύεται ¹⁴ ἐν δὲ τραχήλῳ αὐτοῦ ἀυλίζεται δύναμις ἔμπροσθεν αὐτοῦ τρέχει ἀπώλεια ¹⁵ σάρκες δὲ σώματος αὐτοῦ κεκόλληται καταχέει ἐπ' αὐτόν οὐ σαλευθήσεται ¹⁶ ἢ καρδία αὐτοῦ πέπηγεν ὡς λίθος ἔστηκεν δὲ ὥσπερ ἄκμων ἀνήλατος ¹⁷ στραφέντος δὲ αὐτοῦ φόβος θηρίοις τετράποσιν ἐπὶ γῆς ἀλλομένοις ¹⁸ ἐὰν συναντήσωσιν αὐτῷ λόγχοι οὐδὲν μὴ ποιήσωσιν δόρυ ἐπηρμένον καὶ θώρακα ¹⁹ ἤγηται μὲν γὰρ σίδηρον ἄχυρα χαλκὸν δὲ ὥσπερ

Mine. 12 I will not keep silence concerning his limbs, Or his mighty strength, or his orderly frame. 13 "Who can strip off his outer armor? Who can come within his double mail? 14 Who can open the doors of his face? Around his teeth there is terror. 15 *His* strong scales are *his* pride, Shut up *as with* a tight seal. 16 One is so near to another That no air can come between them. 17 They are joined one to another; They clasp each other and cannot be separated. 18 His sneezes flash forth light, And his eyes are like the eyelids of the morning. 19 Out of his mouth go burning torches; Sparks of fire leap forth. 20 Out of his nostrils smoke goes forth As *from* a boiling pot and *{burning}* rushes. 21 His breath kindles coals, And a flame goes forth from his mouth. 22 In his neck lodges strength, And dismay leaps before him. 23 The folds of his flesh are joined together, Firm on him and immovable. 24 His heart is as hard as a stone, Even as hard as a lower millstone. 25 When he raises himself up, the mighty fear; Because of the crashing they are bewildered. 26 The sword that reaches him cannot avail, Nor the spear, the dart or the javelin. 27 He regards iron as straw, Bronze as rotten wood. 28 The arrow cannot make him flee;

garment? Who can penetrate its double coat of mail? 14 Who can open the doors of its face? There is terror all around its teeth. 15 Its back is made of shields in rows, shut up closely as with a seal. 16 One is so near to another that no air can come between them. 17 They are joined one to another; they clasp each other and cannot be separated. 18 Its sneezes flash forth light, and its eyes are like the eyelids of the dawn. 19 From its mouth go flaming torches; sparks of fire leap out. 20 Out of its nostrils comes smoke, as from a boiling pot and burning rushes. 21 Its breath kindles coals, and a flame comes out of its mouth. 22 In its neck abides strength, and terror dances before it. 23 The folds of its flesh cling together; it is firmly cast and immovable. 24 Its heart is as hard as stone, as hard as the lower millstone. 25 When it raises itself up the gods are afraid; at the crashing they are beside themselves. 26 Though the sword reaches it, it does not avail, nor does the spear, the dart, or the javelin. 27 It counts iron as straw, and bronze as rotten wood. 28 The arrow cannot make it flee; slingstones, for it, are turned to chaff. 29 Clubs are counted as chaff; it laughs at the rattle of javelins. 30 Its underparts are like sharp pot-

of armor? 14 Who could pry open its jaws? For its teeth are terrible! 15 The overlapping scales on its back make a shield. 16 They are close together so no air can get between them. 17 They lock together so nothing can penetrate them. 18 When it sneezes, it flashes light! Its eyes are like the red of dawn. 19 Fire and sparks leap from its mouth. 20 Smoke streams from its nostrils like steam from a boiling pot on a fire of dry rushes. 21 Yes, its breath would kindle coals, for flames shoot from its mouth. 22 The tremendous strength in its neck strikes terror wherever it goes. 23 Its flesh is hard and firm, not soft and fat. 24 Its heart is as hard as rock, as hard as a millstone. 25 When it rises, the mighty are afraid, gripped by terror. 26 No sword can stop it, nor spear nor dart nor pointed shaft. 27 To the crocodile, iron is nothing but straw, and bronze is rotten wood. 28 Arrows cannot make it flee. Stones shot from a sling are as ineffective as straw. 29 Clubs do no good, and it laughs at the swish of the javelins. 30 Its belly is covered with scales as sharp as glass. They tear up the ground as it drags through the mud. 31 The crocodile makes the water boil with its commotion. It churns the depths. 32 The water glistens in its wake. One

ξύλον σαθρόν ²⁰ οὐ
μὴ τρώσῃ αὐτὸν τόξον
χάλκειον ἤγηται μὲν
πετροβόλον χόρτον ²¹ ὡς
καλάμη ἐλογίσθησαν σφύ
ραι καταγελαῖ δὲ σεισμοῦ
πυρφόρου ²² ἢ στρωμνὴ
αὐτοῦ ὀβελίσκοι ὀξεῖς
πᾶς δὲ χρυσὸς θαλάσσης
ὑπ’ αὐτὸν ὥσπερ πηλὸς
ἀμύθητος ²³ ἀναζει τὴν
ἄβυσσον ὥσπερ χαλκεῖον
ἤγηται δὲ τὴν θάλασσαν
ὥσπερ ἐξάλειπτρον ²⁴ τὸν
δὲ τάρταρον τῆς ἀβύσσου
ὥσπερ αἰχμάλωτον
ἐλογίσατο ἄβυσσον εἰς
περίπατον ²⁵ οὐκ ἔστιν
οὐδὲν ἐπὶ τῆς γῆς ὅμοιον
αὐτῷ πεποιημένον
ἐγκαταπαίσεσθαι ὑπὸ τῶ
ν ἀγγέλων μου ²⁶ πᾶ
ν ὑψηλὸν ὄρα αὐτὸς δὲ
βασιλεὺς πάντων τῶν ἐν
τοῖς ὕδασιν

Slingstones are turned
into stubble for him. 29
Clubs are regarded as
stubble; He laughs at
the rattling of the javelin.
30 His underparts are
like sharp potsherds; He
spreads out *like* a thresh-
ing sledge on the mire.
31 He makes the depths
boil like a pot; He makes
the sea like a jar of oint-
ment. 32 Behind him he
makes a wake to shine;
One would think the
deep to be gray-haired.
33 Nothing on earth is
like him, One made with-
out fear. 34 He looks on
everything that is high;
He is king over all the
sons of pride.”

sherds; it spreads itself
like a threshing sledge
on the mire. 31 It makes
the deep boil like a pot; it
makes the sea like a pot
of ointment. 32 It leaves
a shining wake behind it;
one would think the deep
to be white-haired. 33
On earth it has no equal,
a creature without fear.
34 It surveys everything
that is lofty; it is king over
all that are proud.”

would think the sea had
turned white. 33 There
is nothing else so fear-
less anywhere on earth.
34 Of all the creatures, it
is the proudest. It is the
king of beasts.”

Job 40:6-41:34 Texts

Job 40:6 - 41:26 ⁶ ἔτι δὲ ὑπολαβὼν ὁ κύριος εἶπεν τῷ Ιωβ ἐκ τοῦ νέφους ⁷ μὴ ἀλλὰ ζῶσαι ὡσπερ ἀνὴρ τὴν ὀσφύν σου ἐρωτήσω δέ σε σὺ δέ μοι ἀποκρίθητι ⁸ μὴ ἀποποιῶ μου τὸ κρίμα οἷε δέ με ἄλλως σοι κεχηματικέναι ἢ ἵνα ἀναφανῆς δίκαιος ⁹ ἢ βραχίων σοί ἐστιν κατὰ τοῦ κυρίου ἢ φωνὴ κατ' αὐτὸν βροντᾶς ¹⁰ ἀνάλαβε δὴ ὕψος καὶ δύναμιν δόξαν δὲ καὶ τιμὴν ἀμφίεσαι ¹¹ ἀπόστειλον δὲ ἀγγέλους ὀργῇ πᾶν δὲ ὑβριστὴν ταπεινώσον ¹² ὑπερήφανον δὲ σβέσον σῆψον δὲ ἀσεβεῖς παραχρήμα ¹³ κρύψον δὲ εἰς γῆν ἕξω ὁμοθυμαδὸν τὰ δὲ πρόσωπα αὐτῶν ἀτιμίας ἔμπλησον ¹⁴ ὁμολογήσω ἄρα ὅτι δύναται ἡ δεξιὰ σου σῶσαι ¹⁵ ἀλλὰ δὴ ἰδοὺ θηρία παρὰ σοί χόρτον ἴσα βουσίην ἐσθίει ¹⁶ ἰδοὺ δὴ ἰσχύς αὐτοῦ ἐπ' ὀσφύϊ ἢ δὲ δύναμις ἐπ' ὀμφαλοῦ γαστροῦ ¹⁷ ἔστησεν οὐρανὸν ὡς κυβάρισσον τὰ δὲ νεῦρα αὐτοῦ συμπλέκται ¹⁸ αἱ πλευραὶ αὐτοῦ πλευραὶ χάλκειαι ἢ δὲ ῥάχισ αὐτοῦ σίδηρος χυτός ¹⁹ τοῦτ' ἐστὶν ἀρχὴ πλάσματος κυρίου πεποιημένοι ἐγκαταπαίζεσθαι ὑπὸ τῶν ἀγγέλων αὐτοῦ ²⁰ ἐπελθὼν δὲ ἐπ' ὄρος ἀκρότομον ἐποίησεν χαρμονὴν τετράποσιν ἐν τῷ ταρτάρῳ ²¹ ὑπὸ παντοδαπὰ δένδρα κοιμᾶται παρὰ πάπυρον καὶ κάλαμον καὶ βούτομον ²² σκιαζονται δὲ ἐν αὐτῷ δένδρα μεγάλα σὺν ῥαδάμινος καὶ κλωῆς ἄγνου ²³ ἐὰν γένηται πλήμμυρα οὐ μὴ αἰσθηθῆ πέποιθεν ὅτι προσκρούσει ὁ Ιορδάνης εἰς τὸ στόμα αὐτοῦ ²⁴ ἐν τῷ ὀφθαλμῷ αὐτοῦ δέξεται αὐτὸν ἐνσκολιευόμενος τρήσει ῥίνα ²⁵ ἄξις δὲ δράκοντα ἐν ἀγκίστρῳ περιθήσεις δὲ φορβεᾶν περὶ ῥίνα αὐτοῦ ²⁶ εἰ δῆσεις κρίκον ἐν τῷ μυκτῆρι αὐτοῦ ψελίῳ δὲ τρυπήσεις τὸ χεῖλος αὐτοῦ ²⁷ λαλήσει δέ σοι δεήσει ἰκετηρία μαλακῶς ²⁸ θήσεται δὲ διαθήκην μετὰ σοῦ λήμψη δὲ αὐτὸν δοῦλον αἰώνιον ²⁹ παίξῃ δὲ ἐν αὐτῷ ὡσπερ ὀρνέω ἢ δῆσεις αὐτὸν ὡσπερ στρουθίον παιδίῳ ³⁰ ἐνσιτοῦνται δὲ ἐν αὐτῷ ἔθνη μεριτεύονται δὲ αὐτὸν φοινίκων γένη ³¹ πᾶν δὲ πλωτὸν συνελθὼν οὐ μὴ ἐνέγκωσιν βύρσαν μίαν οὐράς αὐτοῦ καὶ ἐν πλοίοις ἀλιέων κεφαλὴν αὐτοῦ ³² ἐπιθήσεις δὲ αὐτῷ χεῖρα μνησθεὶς πόλεμον τὸν γινόμενον ἐν σώματι αὐτοῦ καὶ μηκέτι γινέσθω

41:1 οὐχ ἐώρακας αὐτὸν οὐδὲ ἐπὶ τοῖς λεγομένοις τεθαύμακας ² οὐ δέδοικας ὅτι ἠτοίμασταί μοι τίς γάρ ἐστιν ὁ ἐμοὶ ἀντιστάς ³ ἢ τίς ἀντιστήσεται μοι καὶ ὑπομενεῖ εἰ πᾶσα ἢ ὑπ' οὐρανὸν ἐμὴ ἐστὶν ⁴ οὐ σιωπήσομαι δι' αὐτὸν καὶ λόγον δυνάμεως ἐλέησει τὸν ἴσον αὐτοῦ ⁵ τίς ἀποκαλύψει πρόσωπον ἐνδύσεως αὐτοῦ εἰς δὲ πτύξιν θώρακος αὐτοῦ τίς ἂν εἰσέλθοι ⁶ πύλας προσώπου αὐτοῦ τίς ἀνοίξει κύκλω ὀδόντων αὐτοῦ φόβος ⁷ τὰ ἔγκατα αὐτοῦ ἀσπίδες χάλκειαι σύνδεσμος δὲ αὐτοῦ ὡσπερ σμιρίτης λίθος ⁸ εἰς τοῦ ἐνὸς κολλῶνται πνεῦμα δὲ οὐ μὴ διέλθῃ αὐτόν ⁹ ἀνὴρ τῷ ἀδελφῷ αὐτοῦ προσκολληθήσεται συνέχονται καὶ οὐ μὴ ἀποσπασθῶσιν ¹⁰ ἐν πταρμῷ αὐτοῦ ἐπιφάσκειται φέγγος οἱ δὲ ὀφθαλμοὶ αὐτοῦ εἶδος ἑωσφόρου ¹¹ ἐκ στόματος αὐτοῦ ἐκπορεύονται λαμπάδες καιόμεναι καὶ διαρριπτοῦνται ἐσχάροι πυρός ¹² ἐκ μυκτῆρων αὐτοῦ ἐκπορεύεται καπνὸς καμίνου καιομένης πυρὶ ἀνθράκων ¹³ ἢ ψυχὴ αὐτοῦ ἄνθρακες φλόξ δὲ ἐκ στόματος αὐτοῦ ἐκπορεύεται ¹⁴ ἐν δὲ τραχήλῳ αὐτοῦ ἀυλίζεται δύναμις ἔμπροσθεν αὐτοῦ τρέχει ἀπώλεια ¹⁵ σάρκες δὲ σώματος αὐτοῦ κεκόλληται καταχέει ἐπ' αὐτόν οὐ σαλευθήσεται ¹⁶ ἢ καρδία αὐτοῦ πέπηγεν ὡς λίθος ἔστηκεν δὲ ὡσπερ ἄκμων ἀνήλατος ¹⁷ στραφέντος δὲ αὐτοῦ φόβος θηρίοις τετράποσιν ἐπὶ γῆς ἄλλομένοις ¹⁸ ἐὰν συναντήσωσιν αὐτῷ λόγχοι οὐδὲν μὴ ποιήσωσιν δόρυ ἐπηρμένον καὶ θώρακα ¹⁹ ἤγηται μὲν γὰρ σίδηρον ἄχυρα χαλκὸν δὲ ὡσπερ ξύλον σαθρόν ²⁰ οὐ μὴ τρώσῃ αὐτὸν τόξον χάλκειον ἤγηται μὲν πετροβόλον χόρτον ²¹ ὡς καλάμη ἐλογίσθησαν σφῦραι καταγελαῖ δὲ σεισμοῦ πυρφόρου ²² ἢ στρωμνὴ αὐτοῦ ὀβελίσκοι ὀξεῖς πᾶς δὲ χρυσοῦς θαλάσσης ὑπ' αὐτόν ὡσπερ πηλὸς ἀμύθητος ²³ ἀνασεί τὴν ἄβυσσον ὡσπερ χαλκεῖον ἤγηται δὲ τὴν θάλασσαν ὡσπερ ἐξάλειπτρον ²⁴ τὸν δὲ τάρταρον τῆς ἀβύσσου ὡσπερ αἰχμάλωτον ἐλογίσαστο ἄβυσσον εἰς περίπατον ²⁵ οὐκ ἐστὶν οὐδὲν ἐπὶ τῆς γῆς ὅμοιον αὐτῷ πεποιημένον ἐγκαταπαίζεσθαι ὑπὸ τῶν ἀγγέλων μου ²⁶ πᾶν ὑψηλὸν ὄρεα αὐτὸς δὲ βασιλεὺς πάντων τῶν ἐν τοῖς ὕδασι

6 וַיַּעַן יְהוָה אֶת־אִיּוֹב (מִן) (סְעָרָה) [מִן] [סְעָרָה] וַיֹּאמֶר:
 אֲזַר־נָא כְגֹבֵר חֲלָצִיף אֲשָׁאֲלֶךָ וְהוֹדִיעַנִי:
 8 הֲאֵף תִּפְרַם מִשְׁפָּטִי תִרְשִׁיעַנִי לְמַעַן תִּצְדָּק:
 9 וְאִם־זְרוּעַ כְּאֵל לָךְ וּבִקּוֹל כְּמַהוּ תִרְעַם:
 10 עֲדָה נָא גְאוֹן וְגִבָּה וְהוֹד וְהִרְרַת תִּלְבָּשׁ:
 11 הַפִּיץ עֲבָרוֹת אִפְּךָ וּרְאָה כֹּל־גֹּאֵה וְהַשְׁפִּילָהּ:
 12 רְאָה כֹּל־גֹּאֵה הַכְּנִיעֶהוּ וְהִדְדֵךְ רִשְׁעִים תַּחְתָּם:
 13 טְמֵנֵם בְּעֶפְרָי יַחַד פְּנִיָּהֶם חֲבֹשׁ בְּטֵמוֹן:
 14 וְגַם־אֲנִי אֹרְדֵךְ כִּי־תוֹשַׁע לָךְ יִמְיֹנֶךָ:
 15 הִנֵּה־נָא בְּהִמּוֹת אֲשֶׁר־עָשִׂיתִי עִמָּךְ הֲצִיר כְּבֹקֵר יֹאכֹל:
 16 הִנֵּה־נָא כַחוֹ בְּמִתְנִיּוֹ וְאֲנֹכִי בְּשִׁרְרֵי בִטְנוֹ:
 17 יַחַפֵּץ זִנְבוֹ כְּמוֹ־אֲרוֹז גִּידֵי (פַּחַדּוֹ) [פַּחַדּוֹ] יִשְׁרְגּוּ:
 18 עֲצָמוֹי אִפִּיקִי נְחוּשָׁה גְרָמִיּוֹ כְּמִטִּיל בְּרוֹז:
 19 הוּא רֵאשִׁית דְּרִכֵּי־אֵל הָעֹשִׂי יִגַּשׁ חֲרָבוֹ:
 20 כִּי־בּוֹל הַרִים יִשְׁאוּ־לוֹ וְכֹל־חֵית הַשָּׂדֶה יִשְׁחַקּוּ־שָׁם:
 21 תַּחַת־צִאֲלִים יִשְׁכַּב בְּסִתֵּר קִנְיָה וּבְצִה:
 22 יִסְכְּהוּ צִאֲלִים צִלָּלוֹ יִסְבּוּהוּ עֲרִבֵי־נַחַל:
 23 הֵן יַעֲשֶׂק נֹהַר לֹא יַחַפּוּז יִבְטַח | כִּי־יִגִּית יִרְדּוּ אֶל־פִּיָּהּ:
 24 בְּעֵינָיו יִקְחֶנּוּ בְּמוֹקְשִׁים יִנְקֹב־אָף:
 25 תִּמְשֹׁךְ לִוְיָתָן בַּחֲכָה וּבְחִבָּל תִּשְׁקִיעַ לְשָׁנוֹ:
 26 הַתְּשִׁים אֲגָמוֹן בְּאִפּוֹ וּבְחֹזֶק תִּקּוֹב לַחַיּוֹ:
 27 הִירְבֵּה אֱלִיף תַּחְנוּנִים אִם־יִדְבֵּר אֱלִיף רַכּוֹת:
 28 הִיכַרְתָּ בְּרִית עִמָּךְ תִּקְחֶנּוּ לְעֶבֶד עוֹלָם:
 29 הַתְּשַׁחֲקֵבוּ כְּצִפּוֹר וְתִקְשְׁרֶנּוּ לְנַעֲרוֹתֶיךָ:
 30 יִכְרוּ עֲלֵיו חֲבָרִים יַחַצְוֶהוּ בֵּין כְּנַעֲנִים:
 31 הַתְּמַלֵּא בְּשִׁכּוֹת עוֹרוֹ וּבְצִלְצֵל הַגִּים רֵאשׁוֹ:
 32 שִׁים־עֲלָיו כְּפֶךָ זָכַר מִלְּחָמָה אֶל־תּוֹסֵף:

Job 41:1 WTT הֵן־תַּחֲלִתוֹ נְכֹזְבָה הֵגַם אֶל־מְרֹאָיו יִטֹּל:
 2 לֹא־אֲכֹזֵר כִּי יַעֲרֹנּוּ וּמִי הוּא לְפָנַי יִתְיַצֵּב:

3 מִי הַקְּדִימִי וְאֲשֶׁלֶם תַּחַת כָּל־הַשָּׁמַיִם לִי־הוּא:
4 (לֹא־) [לֹא־] אַחֲרַיִשׁ בְּדָוִי וּדְבַר־גְּבוּרֹת וְחֵן עָרְפוֹ:
5 מִי־גָלָה פָּנָי לְבוֹשׁוֹ בְּכָפֶל רִסְנוֹ מִי יָבֹוא:
6 דַּלְתֵי פָנָיו מִי פִתַּח סְבִיבוֹת שְׁנָיו אִימָה:
7 גְּאוּהַ אֶפְיָקִי מִגְּנָיִם סֹנֹר חוֹתֶם צָר:
8 אַחַד בְּאַחַד יִגְשׁוּ וְרוּחַ לֹא־יָבֹוא בֵּינֵיהֶם:
9 אִישׁ־בְּאַחִיהוּ יִדְבְּקוּ וְיִתְלַכְדוּ וְלֹא יִתְפָּרְדּוּ:
10 עֲטִישְׁתִּיו תִּהְיֶה אֹר וְעֵינָיו כַּעֲפַעֲפֵי־שַׁחַר:
11 מִפְּיו לִפְיָדַיִם יִהְלָכוּ כִּידוּדֵי אֵשׁ יִתְמַלְטוּ:
12 מִנְחִירָיו יֵצֵא עֲשָׂן כְּדוּד נְפוּחַ וְאֲגָמֹן:
13 נַפְשׁוֹ גָּחֳלִים תִּלְהַט וְלֶהֱב מִפְּיו יֵצֵא:
14 בְּצוּאָרוֹ יִלְוֶן עֵז וּלְפָנָיו תְּדוּץ דְּאִבָּה:
15 מִפְּלִי בְּשֶׁרוֹ דְּבִקּוֹ יֵצוּק עָלָיו בַּל־יִמוּט:
16 לְבוֹ יֵצוּק כְּמוֹ־אֲבָן וְיֵצוּק כְּפַלַּח תַּחֲתִית:
17 מִשְׁתּוֹ יִגּוּרוּ אֱלִים מִשְׁבָּרִים יִתְחַטְּאוּ:
18 מִשִּׁיגְהוֹ חָרַב בְּלִי תְקוּם חֲנִית מִסַּע וְשִׁרְיָה:
19 יִחְשַׁב לְתִבֵּן בְּרִזָּל לְעֵץ רִקְבּוֹן נַחוּשָׁה:
20 לֹא־יִבְרִיחֵנוּ בֶן־קֶשֶׁת לְקֶשׁ נִהַפְכוּ־לוֹ אֲבָנֵי־קָלַע:
21 כְּקֶשׁ נַחֲשָׁבוּ תוֹתַח וְיִשְׁחַק לְרַעַשׁ כִּידוּן:
22 תַּחֲתָיו חֲדוּדֵי חֶרֶשׁ יִרְפָּד חֲרוּץ עַל־טִישׁ:
23 יִרְתִּיחַ כְּסִיר מִצוּלָה יִם יִשִּׁים כְּמַרְקָחָה:
24 אַחֲרָיו יֵאִיר נְתִיב יִחְשַׁב תְּהוֹם לְשִׁיבָה:
25 אִין־עַל־עֶפְר מִשְׁלוֹ הָעֵשׂוֹ לְבַל־חַת:
26 אֶת־כָּל־גְּבוּהַ יִרְאֶה הוּא מִלֶּךְ עַל־כָּל־בְּנֵי־שַׁחַן: ס